And as he walked he prayed. Even the same Old prayer with which for half a score of years, Merning and noon and evening, iip and heart Bad groaned: "Have pity upon me, O Lord! Then seest, while teaching others, I am blind: Sand me a man that can direct my steps!"

Then, as he mused, he heard along his path
A sound as of an old man's staff among
The dry, dead linden leaves, and, looking w ane dry, dead linden leaves, and, looking sp.

Peace be unto thee, father!" Tauler said,
"God give thee a good day!" The old man raised
Slowly his calm, blue eyes. "I thank thee, son:
"But all my days are good, and none are ill."

Wendering thereat, the Preacher spake again : God give thee happy life." The old man smiled; 1 sever am unhappy. Tauler laid

Tauler laid

His hand upon the stranger's coarse gray sleeve:

Tell me, oh! father, what thy strange words mean

Sarely man's days are evil, and his life

Sad as the grave it leads to." "Nay, my son,

Our times are in God's hands, and all our days

Are as our needs: for shadow as for sun,

For cold as heat, for want as wealth, slike

Our thanks are due, since that is best which is,

Act that which is not, sharing not His life,

Is evil only as devoid of good.

Act for the happiness of which I spake,

I find it in submission to His will,

And calin trust in the hely Trinity

Of Knowledge, Goodness, and Almighty Power."

Silently wondering, for a little space,
Stood the great Preacher; then he spake as one
Wao, suddenly grappling with a haunting thought
Which long has followed whispering through the dark
Strange terrors, drags it shricking, into light:
What if God's will consign thee hence to Hell?

"Teen," said the stranger, cheerily, "be it so.
What Hell may be I know not; this I know—
I cannot lose the presence of the Lord:
One arm; Humility, takes hold upon
His dear Humanity; the other, Love,
Clasps his Divinity. So, where I go
He goes; and better fire-walled Hell with Him
Than golden-gated Paradise without."

Tears sprang in Tanler's eyes. A sudden light, Like the first ray which fell on chaos, clove Apart the shadew wherein he had walked Davkly at noon. And, as the strange old man War listen. Darkly at noon. And, as the strange old man Want his slow way, until his sliver hair Set like the white moon where the hills of vine Sliepe to the Rhine, he bowed his head and said: My prayer is answered. God hath sent the man Long sought, to teach me, by his simple trust, Wisdom the weary schoolmen never knew." So, entering with a changed and cheerful step

The city gates, he saw, far down the street, a mighty shadow break the light of noon. Which tracing backward till its airy lines Which tracing backward till its airy lines
Hardened to stony plinths, he raised his eyes
O'er broad façade and lofty pediment,
O'er architrave and frieze and sainted niche,
Up the stone lace work chiseled by the wise
Erwin of Steinbach, dizzily up to where,
In the noon brightness the great Minster's tower,
Jeweled with sanbeams on its munal crown,
Rose like a visible prayer. "Behold!" he said,
"The stranger's faith made plain before mine eyes!
As yonder tower outstretches to the earth
The dark triangle of its shade alone
When the clear day is shining on its top,
So, darkness in the pathway of Man's hife
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;

By the great Sun of Wisdom cast thereon; And what is dark below is light in Heaven!

We have received, by the Arabia, at New-York, our files of Shanghae papers to the 19th of March. They are much compied with details of the rebellion.

The North China Herald of the 19th speaks of the rebel-

lion as having become a subject of deep interest to foreigners—trade being at a stand, in consequence of the alarm among the Chinese merchants. The progress of the rebellion, The Herald remarks, has been gradual and sure in its progress northward, till, as was generally believed, Nankin was either in the hands of the insurgents, or on the eve of being captured by them; and it is pretty clear that the prestige of the Tartar dynasty is totally dissipated, and that the Government no longer possesses the means of checking and subduing the rising of the Chinese against a nearpation now more than 200 years old.

If Nankin be taken, the rebels, it was supposed, would continue their march toward the Grand Canal, with the object of going down upon Soo-chow and Hang chow. lion as having become a subject of deep interest to foreign-

continue their march toward the Grand Canal, with the object of going down upon Soochow and Hang chow, both of which are within 100 miles of Shanghae. The last reliable accounts left the insurgents before Nankin. They had, on arriving at Kew-Keang and Ghan-hway, taken possession of all the trading vessels anchored at the various towns and markets along the banks of the Yang-tyze-keang, on board of which they embarked and pushed on toward Kankin. Three hundred of the insurgents who had got inside the imperial city, were discovered and massacred.

sacred.

In respect to the causes of the rebellion, and the change which seems most likely to be effected in the Government. The North China Herald remarks that corruption is the prominent feature of the present Government and its offi-cials, the Mandarins; that there is no justice, law, or pro-lection, except by chance; and that it is in fact, a matter of tection, except by chance; and that it is in fact, a matter of wonder that a nation so industrious and intelligent should have held fog ther so long as it has under such a lax rule. The ostensible object of the revel chief, or king as he styles himself, is to redress existing evils; and the general helief among the Chinamen is that the war is in reality with the officials, the Mandarius. The people, therefore, are not in dread of the rebel army, and are easily led to cooperate with it, passively if not actively. The alarm among the merchants and bankers is partly owing to this circumstance and partly to the fact that they are still at the mercy of the Mandarius.

andarins.

The Herald, which represents the views of British The Herald, which represents the views of British residents in China, is not in favor of the interference of the English Government in behalf of the Emperor, although it admits that the present difficulties open a magnificent field for a powerful third party. The rebels are no doubt the most powerful party, and it would be had policy to make enomies of them, while international law would prevent England or any other outside "barbarian" power from taking part with them. The prevalent feeling is, among foreigners of other nations as well as England, that the Chinese Government is wrong, and that the rebels are right, and next to certain of success.

right, and next to certain of success.

The best policy, it is suggested, is to leave the Chinese to settle their own disputes at least not to interfere prematurely, so as to risk the future opportunity—that will in all probability ere long arise—of mediating effectually, and for the benefit of the world at large, by the extension of facilities the chinese of the second content of the content ties beneal of the world at large, by the extension of facili-ties for commercial and general intercourse with the Chi-nese, throughout the vast empire. The day seems to be at hand when Chira must yield its exclusive pride to the pres-sure and onward progress of the civilized nations of the earth.

The North China Herald contains copies of two procla-The North China Herold contains copies of two proclamations, issued by rebel chiefs. One purports to be from Hung, Superintendent of Multary Affairs. He prenounces the Mancarins and Government officers throughout the empire as no better than wolves and tigers, and the Emperor himself as victous and sottish, driving honest people to a distance, while he admits the most worthless or mankind to his presence, selling offices to them and depressing virtuous talent. He assures the people that they need not be alarmed at the approach of the grand army, which is assembled like clouds to root out the plandering and wolfish Mandarins.

Merchants, mechanics, agriculturists, &c., it is said, may pursue peacefully their occupations; they will be unum-

Merchants, mechanics, agriculturists. &c., it is said, may pursue peacefully their occupations; they will be unmolested; but the rich must have stores in readiness to sustain the troops, keeping an account of their contributions, which will be paid for hereafter. The preclamation concludes with the following complet:

"One valeut armies, by thousards, are preparing to advance on the region of Peking.

"And our angust accurach, once seated in the deep recesses of his palace, will textue the days of Yaou and Shon.

The other precisimation is from Yang sents hing, who calls himself the especially appointed general of the grand army engaged in sweeping away the Tartars. He says he has put that it werey place the enemy have dispersed before him like scattered rubbish; that he has put to death rapacieus mandarius and corrupt magistrates, but has not injured a single individual of the people.

Honest inhabitants, he says have nothing to do but stick up the word "Shun" (obedient) over their doors, and they

up the word "Shun" (obedient) over their doors, and they will be safe. He promises when Nanking is taken that all property belonging to temples, monatteries and priests of Busha and Taou, and to keepers of brothels and gambling houses, shall be distributed among the poor of the villages; and announces that he is seizing the priests of Busha and Thou throughout the country and putting them to death.

[Boston Travellet.]

MARYLAND.—The Legislature adjourned May 31, si 10 P. M. The exemption bill, which had been looked after with much interest and anxiety, is among the dead, the two houses being unable to agree upon the amount to be exempt from seizure. A number of important bills, it is said were not reached, and others were laif aside or burned through without proper consideration. Nearly all the burness of the session was transacted during the last two days. In the House of Delegates, on the 30th ultimo, the bill to sell the dividend stock of the State in the Haltimore and Ohio Kailroad; the bill on the 36th ultimo, the bill to sell the dividend stock of the State in the Baltimore and Ohio Railroad: the bill to exempt the property of a debtor to the amount of \$150; and the bill to incorporate the Maryland and Dela-ware Canal Company, were all rejected. The charter of the Maryland and Delaware Ship Canal Company, a different and much more important enterprise, passed both houses, and is therefore now a law. A law has also been enacted to make valid the receipts of married wo-men for money deposited by them. men fer meney deposited by them.

PROGRESSIVE CHRISTIANITY.

RELIGIOUS CONFERENCE IN PENNSYLVANIA-RELIGION AND REPORM-NEW ORGANIZATION-, XPOSITION OF SENTIMENTS.

C respendence of The N. T. Tribune.

PHILADELPHIA, Thursday, May 28, 1839.

Some days since, you alluded to a Call for a General Religious Conference, then about to be held at Old Kennett, Chester Co., Pa., and remarked that, perhaps, some report of its proceedings might be furnished for your columns. Having been present at the meeting in question, and seen no Reporter for the Press in attendance. I propose to furnish you with a brief account of what was said and done, and, what is of more importance, send you the Exposition of Sentiments therein adopted, a copy of which was obligingly furnished me by the officers. C rrespondence of The N. I. Tribune.

copy of which was obligingly furnished me by the officers for that purpose.

In the first place, let me explain, in as few words as possible, the circumstances under which the Conference assembled. The branch of the Society of Friends usually known as "Hicksite," (so named from the celebrated Elias Hicks, and to distinguish it from the "Orthodox" branch, at the time of the Separation in 1823,) has of late years been much divided in opinion respecting the various Moral Reforms, such as Peace, Temperance, Anti-Slavery, &c. The more conservative portion of the Church has insisted upon closing the meeting-houses of the sect against all Reformatory Lectures, and, being the the sect against all Reformatory Lectures, and, being 'ne ruling party, has generally succeeded in effecting its wishes. It has also insisted that Friends were bound, as a "peculiar people," to stand aloof from all reformatory accieties, and when members have ventured, contrary to societies, and when members to engage actively in the operations of such societies, they have been dismissed from official station, and by this and other means given to understand that their Quakerism was regarded as un-sound, if not spurious. The various Yearly Meetings, while thus discountenancing all connection between Friends and the "rest of mankind" for philanthrophic purposes, generally declined taking such action on blavery, Intemperance, &c., as the Reformers asked at their hands. Multitudes, at length, came to regard the Church in which they were born as recreant to its most solemn duties, and they did not hesitate to speak what solemn duties, and they did not nesitate to speak what they felt to be true. In many places members were disowned for their activity in reforms, which gave great dissatisfaction, particularly to the younger members of the Society. Among those who were cut off from the Society for this reason was the late venerable and much lamented Isaac T. Hopfen, of your City, whose offense consisted in being a member of the Executive Committee of the American Anti-Slavery Society. tee of the American Anti-Slavery Society.

The contest between the two parties led at length to divisions in the Genesce, Indiana and Ohio Yearly Meetings, within whose limits new Societies have been organ ized, repudiating the old disciplinary arrangements, and inviting to membership, not Quakers alone, but all those, without reference to sect, party or theological belief, who regard the Human Family as one Brotherhood, and who acknowledge their obligation to obey the Golden Rule. The Societies, consequently, embrace many who have never been Friends, but who, having been repelled from other sects by the prevailing Sectarianism, yet feel the want of some form of religious association.

Within the last two years, the contest between the par ties above alluded to, within the limits of the Philadel-phia Yearly Meeting, has been brought to a more direct phia Yearly Meeting, has been brought to a more direct issue, and the result is, in Chester County, an open di-vision, and in other parts of the body a state of feeling that seems likely ere long to draw off many of the younger portion of the body to the new movement. The Call for the Conference, of whose proceedings I am about to speak, originated in Chester County, but was addressed to all without regard to residence, who felt the need of an association which should divorce practical Christianity from speculative theology.

In accordance with this call, a large assembly convened in Friends' meeting-house in Old Kennett, on Sunday May 22. Every seat was occupied, many stood in the doors and passages, and others went away because the doors and passages, and others went away because they could not find room even to stand. The meeting presented an imposing appearance. There were a goodly number of aged Friends present of both sexes, dressed in the usual Quaker garb, but the bulk of the audience consisted of intelligent persons of middle age, and as fine a company of youths as I ever saw convened.

After an hour spent in preaching, the Conference was organized by the appointment of Joseph A. Dugaste and Miss Sidner Pierce as Clerks. The subject for the consideration of which the Conference had been called was then opened by a proposition to organize a Yearly Meeting of "Phogressive Friends"—that being the name adopted by similar bodies in Ohio and Michigan. name adopted by similar bodies in Ohio and Michigan. Some preferred the name "Friends of Progress," fearing that, if the first name should be adopted, the new Society would be regarded by the public as only a faction of Quakers. This question was discussed in an animated, but fraternal manner, for about four hours, without coming to a decision. Among those who took part in the discusto a decision. Among those who took part in the discus-sion were Wm. Barnard, Thomas M Clintock (of Water-leo, N.Y.), Ernestine L. Rose, Lucretia Mott, Fhouns Curtis, B. Rush Plumly, Oliver Johnson, Thomas Whitson and others.

The next day the subject was resumed, and the Yearly

Meeting was finally organized under the name first pro-posed, and upon the basis explained in the Exposition of

Interesting communications were received and read from the Hopedale (Milford, Mass.) Community, and from the Salem (Ohio) Quarterly Meeting of Prog Friends; and valuable letters from Gerrit Smith, Cassius M. Clay, S. J. May, Wm. Lloyd Garrison, J. G. Forman, Wentworth Higginson, and others. These letters will e published with the proceedings. After the Yearly Meeting was organized, it proceeded

to take decided action upon Intemperance, War. Slavery, Woman's Rights, Capital Punishment and Tobacco.
Each of these subjects was referred to a Committee, composed, in part, of both sexes, and it was pleasant to observe the warm interest with which the young people performed the duties allotted to them.

The Conference did not adjourn finally till Wednesday afterneon, having held no less than eight sessions, some of them protracted to a late hour in the afternoon. The interest was unabated from the beginning to the end, and the house well filled to the last. The meetings, however, were not altogether free from anneyance—two persons especially having attended apparently for no other pur-pose than to deleat the objects for which they were held These persons (man and woman, though not man and wife) stopped at a rum tavern in the neighborhood, and wife) stopped at a rum tavern in the neighborhood, and one of them at least behaved so shamefully that it were only charity to suppose that he had patronized the bar too freely to be in possession of his reasoning faculties. The Conference bore his interruptions with a patience worthy of their professions as Non-Resistants. In almost any other meeting, I am sure, he would have been

The nature and objects of the new organization are very clearly defined in the following document, which was submitted on Monday by a Committee of which Mr. OLIVER JOHNSON, of New-York, was Chalman. am not mistaken, it expresses the sentiments of a large and rapidly increasing class of the community, and on that account, if for no other reason, is worthy of general

EXPOSITION OF SENTIMENTS: ADOPTED BY THE PENNSYLVANIA TEARLY MEETING OF PRO-ORESSIVE FRIENDS.

To the Friends of Pure and Undefled Religion, and to all Scalers after Peuth, of madern name or lemonination, the Pennsylvania Yearly Meeting of Progression Friends sendeth Greeting:

DEAR FRIENDS: Having been led, as we trust through DEAN FRIENDS: Having been led, as we trust through obedience to the revelations of truth, to form a Religious Association upon principles always too little regarded and often trampled under foot by professing Christians and popular sects, we are constrained to address you in explanation of our leading sentiments, purposes, plans and hopes. If, as we believe, the basis of our organization, and the arrangements we propose for the culture of man's religious powers, are in harn only with the Divine laws, and adapted powers, are in harmony with the Divine taws, and adapted to the wants of human nature and the demands of the present age, it is certainly meanment upon us to diffuse the knowledge thereof as widely as possible; and s, on the other hand, "the light that is in us be darkness, it is properthal washeald invoke your earnest efforts to redeem us from our errors and turn our feet into the highway of holiness and trath. We therefore ask your serious and unpainting of consideration of the matters presented in this nothiess and train. We therstore ask your serious and un-projection consideration of the matters presented in this Expesition, so that, whather you shall accept or reject our propositions, your conclusions may minister to your own peace of in ind and growth in the love and practice of she truth.

In our efforts to apply the principles of Christianity to all our chorts to apply the principles of Chistianity to dails are, and to social castours and institutions which we deemed subversive of individual and national morality, as well as in conflict with the laws of God, we encountered the heatility of the popular sects, to one or another of which most of its belonged, and to which we were bound by thes that grew with our growth and strengthened with our strength. Minging with the chime of church bells and with the tones of the preacher's voice, or breaking upon the stillness of our religious assemblies, we heard the clank of the stave's chain, the groans of the wounded and dying on the field of bloods. on the field of bloody strife, the noise of drunken reveiry, the sad cry of the widew and the fatherless, and the wall of

the sad cry of the widow and the fatherless, and the wall of homeless, despairing poverty, driven

"By Sed Oppression's refina plantomy
Forth from life's pleateous sensition and when, in obedience to the voice of God, speaking through the holiest sympathies and purest impulses of our Godikke humanity, we sought to arouse our countrymen to united efforts for the relief of human suffering, the removal of giant wrongs, the suppression of fool inquities, we found the Church, in spite of her soleum professions, arrayed against us, blocking up the path of reform with her serried ranks, prostituting her mighty influence to the support of wickedness in high places, smiling compiscently upon the haughty oppressor, "justifying the wicked for a

a reward." maligning the faithful Abdiels who dared to stand up for the truth and to testify against popular crimes—thus trastorously upsetting the very foundations of the Religion she was sacredly bound to support and exemplify, and doing in the name of Christ deads at which Humanity shuddered, obliterating her indigeant blushes only with the tears that welled up from the deeps of her great, loving heart.

tears that welled up from the deeps of her great, by any heart.

For a time, though not without deep mortification and discense general, we hore this appalling delinquency, think ing in our short-sightedness that it was mainly the resurt of a temporary mistake, and not of an incurable 1- prosy rainting the whole body. In the "patience of hope" we toiled on, seeking to reform alike the Church and the world, and deeming it certain that the former would speedily abandon her false and sinful position and "come up to the help of "the Lord" fagainst the hoets of unrighteousn-as and oppression. Our hopes in this respect were doomed to a sad and bitter disappointment. The leavers of the Church instead of retracing the false step which they had taken, grew more and more hostile to the classe of Christian Reform, while there was not found in the body enough of moral principle to reject their counsels and repuliate their impious claims to a Divine warrant for their erminial apestacy. Inflated with spiritual pride, and claiming to be the ancinted expounders of God's will, they mocked at Philanchrophy as no part of Religion, existed in its place the Dagon of man made Disciplines, urged obedience to the decisions of Yearly Meetings or other ecclesiation, bade us stifle the gushing sympathies which link us to our kind, and passively 'wait God's time for the removal of the evils that afflict and curse our race as if God had not revealed His purpose of doing this work by human instrumentality—as if the re were times when deeds of charity and mercy are offensive in His sight—as if the cry of suffering Humanity and the enotions it stres within us were not a sufficient revelation of his will, and we were hound to wist in listless inactivity for some supernatural or mirraculous manifestation of his will, and we were hound to wist in listless inactivity for some supernatural or mirraculous manifestation of his will, and we were hound to do do that it has ceased to beat at the cry of mor tal woe! Superstition has woven around their s For a time, though not without deep mortification and tal wee! Superstition has weven around their souls her im-penetrable veil, excluding the warm sunlight of God's pres-

the great and ennobling principles of our common humanity subordinated to sectarian shibboleths, and that Divine charity, which is the essence of the Godine and the sum of

the whole gerius and sport of Christianity as exhibited in the life and teachings of Jesus, and without warrant in the writings of the Aposeles and primitive Christians, as well as subversive of individual rights and responsibilities. Jesus nowhere indicated an intention to organize a Church clothed with such power. Indeed, it does not appear from his recorded words that he even contemplated any organization whatever of those who should embrace his doctrines. He specified no such work as incumbent upon those whom he sent forth as witnesses of the truth, but left them to adopt such instrumentalities as might seem to them adapted to premote the object of their mission. The Apostlee dd indeed organize Churches, but they did not pretend that they were framed after a Divinely prescribed pattern, still less that they were clothed with a supernatural power.

11 was not, says a learned writer, "until the number of the personal followers of Jesus increased by thousands, "and the nord of some organization legan to be full that anything like the institution of a distinct and permanent religious society appears to have been definitely "contemplated. And then working more was done than was "more according the present exignacy. Thus the whole institution of the Church at Jerusalem grew up by degrees, "as one step after another was existent or as a second for the second of high authority in matters of ecclesiastical history, tresified some years since, as follows: "Men have cong "as with a dying grasp to a few shreds of ancient tradition," and deemed it saurilege to meddle with these consecrated recites. They have attached a poculiar secretics to the recites. They have attached a poculiar secretics to the

lowship and the basis of as-ociated effort. It would hardly be possible to exaggerate the evils resulting from this mistake. It has led the Church into dissensions, hypeerisy and all uncharitableness, and instead of prometing a manly, vis orous and healthful piety, which ever manifests itself in works of practical benevolence and would make her a burning and a shining light in the ore-sence of surrounding darkness, it narrows the scope of her vision, dwarfs the intellect, more break heart, and makes her the purveyor of traditions and shams, a covert for meanness, and treachery, and a hiding place for the perpetrators and apologists of popular wickedness. It reverses the arrangements proposed by Jesus and his early followers, putting that first which should be last, the incidental in piace of the primary, the temporary in place of the eternal. Jesus enjoins it upon his hearers to "sack first the kingdom of God and Hisrightenunces," but the popular Church practically tells us, on pain of eternal peroitton, to seek first of all the theology of that kingdom, assuring us, with impious tongue, that if we only mester that, get its different parts properly arranged and labeled, and learn to believe them, however inconsistent with each other, and contrary to our reason and common sense, the rightconsuces may solvy enough be left to take care of itself! Instead of requiring as the vidence of our piety the "fruits" demanded in the Gospel of Jesus, it sneers at "good works" as "carnal" and inefficacious, bids us mind our catechisms, disciplines and confessions of faith; to come regularly to its assemblies, and worship according to its prescribed forms! It is no and our states of selfish and cons ssions of faith; to come regularly to its assemblies, and worship according to its prescribed forms! It is no wonder that politicians, bent upon schemes of selfish aggrandizement, mock at the Higher Law, and declare their own oppressive statutes a finality, when the Church is found thus corrupt and apostate. No marcel that issatiate Wealth tramples upon lowly Poverty; that War's red thunders' reverberate round the word; that Drusk-Apress counts its victims by tens of thousands; that Land Monopoly grands humanity in the dust; that Lust is doing his work of defilement and shame with impunity; that immortal beings are driven to their daily tou under the lash, and even sold in the shambles, when the Church proffers absolution for such crimes upon terms so easy of fulfillment. and confessions of faith; to come regularly to his work of deficient and short daily too under the lash, and even sold in the shambles, when the Cherch profess absolution for such crimes upon terms so easy of fulfillment. The natural counterpart of this false and superstitious devotion to creeds and forms is an annatural sourness and melancholy—a Pharisaical spirit, which frows upon smusements as an offense to God, and which would cover the face of society with a sanctimenious gloom as repagnant to Religion as to unperverted human nature. The victurs of this spirit converse about religion, not in manly and natural tones, indicative of sincerity and carnestness, but in a whining, capting manner, as if it were a burden hard to be burne, but which they reluctantly consent to carry during their mortal life, as the only means of eternal salvation! We are persuaded that the exhibitions of this spirit on the part of the Church have produced incalculbe his chief, by exciting the prejudices of the young against ch Religion as necessarily of an ascetic character, and by placing amusements beyond the pale of Christian influence, thus making them liable to excesses which might otherwise be avoided. The Christian, of all other persons, should not be of a sad countenance, but ever chaertal and hopeful in his demeanor, making the very atmosphere he breathes a witness of the serione joy that dwelts in his heart. No false idea of sancting no superstitions or fanatical "worry" about his sont should be ever suffer to make his presence distasteful and unwelcome to the young. We cannot undertake to particularize all the errors of principle and practices in the popular Churches which our investigations have revealed to us; but there is one more which we must not pass in alence. We allude to that victious and despotic teatures in the organization of most of them, which, beginning in the subordination or the infividual to the local Church, or to Elders, Overcers, or other

instead of being such as are suggested by the ideas of the dividual freedom and responsibility which pervade the teachings of Jesus, would seem to have been borrowed from anti-Christian and despetic systems of civil govern-ment, whereof force is the vital and controlling sleanent. Under such forms, religious tyranny, always difficult of re-pression, is sure to spring up into a vigorous life. It would be easy to illustrate this truth by a reference to the history of any of those Churches in which the affiliated and subor-

But while we thus earnestly deay the claims of Relicio

takes as a reason for abandoning all associated effort in such matters, than it would be to allege the similar blunder

have adopted or may adopt hereafter. Veneration only to God and to those eternal principles of Re-Justice and Love, of which He is the embodiment.

goodness and mercy far above theological speculations and scholastic arbiteties of dontrine. Creed-making is not among the objects of our association. Christianity, as it presents likely to our minds, is too deep, too broad, and too

presents itself to our minds, is too deep, too broad, and too high, to be brought within the cold propositions of the theologian. We should as soon think of bottling up the sunshine for the use of posterity, as of attempting to adjust the free and universal principles taught and exemplified by Jesus of Namarch to the angles of a manuado crued. Churches which undertake this impious and impracticable work doom themselves thereby to karrenness and death. Instead of being warmed and animated by that living faith which 'works by love' and overcomes the world, they lapse into bigotry and intolerance, and their formularies, having no life in the madves, become at length

Associations to Divine anthority, and maintain that they form no exception to the rule, that "institutions are made for man, not man for institutions," and while we would

tal woe! Superstition has woven around their scals her impenerable veil, excluding the warm sunlight of God's presence, paralyzing their moral energies and leaving their holiest sympathies to stagnate for lack of use; thus undiving them for the work which the good Father sets before them in common with all His children, and defeating the great end and purpose of their earthly life.

When we reinsed to obey the mandate of our ecclesiastical rulers, choosing to hearken to the voice of God rather than into the voice of man, we found our worst foes in our own religious households; the rod of ecclesiastical power was lifted above our heads, and some of us were made to understand that excommunication was the price to be paid for the exercise of that liberty which Je us proclaimed as the birthright of his disciples. We might have devoted our energies to the acquision of wealth, and, in limitation of the example of many who stood high in the Church, entered into close relations with men devoid of religious principle in the pursuit of that object, and no voice of censure or reproof would have been lifted against us; but when we associated with noble men and wamen, not of our sect, for the purpose of ab-lishing Slavery, War, Intemperance, and other crying abominations, and our zeal for humanity made we indifferent to the great principles she had solving professed to believe and revers, we were treated as off-nders; and the strange speciacle was witnessed of bodies, chaiming to be God's representatives on earth, excluding from their pale men and women of blameless lives for loving peace, purity and, treedom so devotedly as to be willing to cooperate with all whose hearts prompted them to labor for the promotion of those heavenly virtues. Thus were the great and ennobling principles of our common humanity subordinated to sectarian shoboleths, and that Divine them, which, beginning in the subordination of the individual to the local Church, or to Elders, Overseers, or other officers thereof ends in the subjection of local bodies to officers thereof, ends in the subjection of local bodies to some larger assembly or central power. There are, in-ceed, some Churches which have attempted to abolish ceed, some Churches which have attempted to abolish this system, but they are still too much bound by usage to practices inconsistent with their theories. Experience, as well as observation, has taught us that local organizations well as observation, has langed us that local organizations should in the first place be formed upon principles which will offer the hest possible safeguard to the equal rights of the individual members, and discourage tyranny, whether of the many or the few; and, in the next place, that they should never allow any other body, however numerous or imposing, to exercise authority over them. The forms of Church organization, instead of being such as are suggested by the ideas of individual feeders and rescribility which never he is a second contribution.

every virtue in man, narrowed down to the dimensions of a particular creed, or smothered under the petty limit atoms of speculative the clogy.

Driven thus to choose between our loyalty to sect and our allegiance to God, and feeling still the need of some outward helps in the cultivation of the Religious Santiment, we were naturally led to investigate the whole subject of Rewere naturally led to investigate the whole subject of Religious Organization, its nature, uses and sphere, and the source and extent of its powers. The result of our ion dries is a clear conviction, that Churches, however high their pretensions of authority derived from God, are only human organizations, and the repositories of only such powers as may have been rightfully conferred upon them by the individuals of whom they are composed, or derived from the laws of our social nature. It is time that this truth, so long laws of our social nature. It is time that this truth, so long obscured by the sort ery of priesteralt, were clearly understood and boldly proclaimed. Too long have the emmon people been deinded with the idea that the Church holes a mysterious organic relation to the Infinite—a relation distinct from that existing between the soul and its Creator, and conferring special powers and prerogatives. Perhaps no error has done more than this to debase and enslave the mind of Marc. to fetter his godlike powers, and make thin the ready instrument of superstition and pries craft. It is the most vicious element of Popery, from which our Protestant sects are not yet delivered. Our religion, which should make us free and self-reliant, willing to bend the knee only to God, as He stands revealed to our own consciousness, withered by the touch of this superstition, becomes, in the hands of ambitious and designing men, the instrument of our degradation, the symbol of littleness meanness, bigot. hands of ambitious and designing men, the instrument of our degradatic n, the symbol of hitheress, meanners, bigot-ry and bypocrisy. The Komish Church sets up for herself a claim of absolute infallibility, and the various Protestant sects, professing to decide her pretensions, yet tax our cra-dulity scarcely less. From the Episcopal Church, with her imposing rimal and elaborate ceremonials, down to modern Quakerism, with its professed abjuration of all forms, its rastic g-rb and look of "meek simplicity," all seem debal-ed with the idea that the Church, being made after a Divine rattern is superposurally preserved from error. Even the ed with the idea that the Church, being made after a Divine pattern, is superna untily preserved from error. Even the Quaker regards the decision of his Yearly Meeting with a supernations reverence scarcely inferior to that which the Catholic awards to the decrees of the Pope and the Carninals. Do his reason and common sense ruggest that the Yearly Meeting has decided erronously or unjustly, he bandshes the thought as little less than impious, becomes silent if not acquiescent, and meyhap lays his reason and control of the poor in their respective much and what we must believe, and virtually trampling silent if not acquiescent, and meyhap lays his reason and control of the poor in their respective much and what we must believe, and virtually trampling under foot the right of private judgment, that our manuood around a special solution. The mistakes which men have common sense a secremos on the artar of the Church. Poor man! let him be once fairly convinced that ecclesiastical bodies, however sacred their professions, however worthy

bodies, however sacred their professions, however worthy of esteem within their legitimate sphere, are yet only known, and without authority to bind the conscience even of the humblest of God's children, and he will no longer dere to offer such a sacrifice, to dishonor his Creator by debasing his own exalted powers.

It would be easy to show that this claim of supernatural power, on the part of the organized Church, is at war with the whole genins and apprit of Christianity as exhibited in the life and teachings of Jesus, and without warrant in the "as with a dying grasp to a few shreds of ancient tradition," and deemed it sacrilege to meddle with these consecrated relies. They have attached a peculiar sacredness to their own constitutions, councils, ordinances, creeds and decisions, as if they rested on Divine right and apostolic authority. The beautiful theories of Church government, devised with so much care and put together with so much skill and art, have, we are sure no manner of resemblance to the churches mentioned in the Acts and Epistles. The primitive Christians, could they come among us, would be not a little surprised to hear their assemblies gathered by stealth for worship, wither without particular standing officers, referred to as the models after which the superstructure of denominational Churches is supposed to be fashioned. They were simple hearted men and women, exposed to continual persecution, and bound together in Christian love. Econing and modifying their regulations exactly as were acceded never once their regulations exactly as was acceded; never once dreaming that they or their successors were bound to a single system by some great code provided by Divine authority... The reason of associating together was, to further this great end, mutually to environ the feelings of

further this great end, matually to enlyen the feelings of devotion, strengthen the principles of piety, and aid in and args to the discharge of duty.... Some things were protected in some Churches and not in others. Some of neers existed in one and not in another, some met in one place and not in another; and all had a right to do what were much to enable in another; and all had a right to do what we have dwelf at some length on this point, because we deem it of fundamental importance. This claim of organic communion with God dies at the root of many evils in the Churches around us, and hence we desire to make our denial of its validity as emphatic as possible. We would impress upon the minds of all whom our voice may reach, the truth that there is no mysterious slichemy whereby a company of men, mean and selfish as individuals, are transmitted into a holy body in o Divine afflatus vouchesfied to them in the mass superseding the necessity of personal party of min, mean and central interests and control into a holy body no Divine afflatus venelisated to them in the mass superseding the necessity of personal conformity to the will of God. Such a claim is the acme of superstation and imposture. It is amazing that it should for so long a period have deceived and befool-dithe nations! When will the people learn that there is nothing Divine nothing toe sacred for investigation in the artificial arrangements and prescribed formalities of sects? Alass, what multitudes join the popular Churches submitting to their rates and paying the expenses of their administration, deluding themselves meanwhile with the idea that they are thus ensuring their eternal salvation, even though their delity lives are defiled by sordid and debasing acts, and they scarcely lift a finger or breathe one housest aspiration for their own or the world's moral improvement?

Our inquiries into the nature and uses of Religious Organization have also brought us to the conclusion that the Churches around us have made a vital mistake in demand-

Churches around us have made a vital mistake in demand-ing uniformty of belief in respect to scholastic theology, ordinances, rites and forms, as a condition of religious fel-

' Leonard Bacou, in his 'Manual for Young Church Members'

man as to his the ological belief; we send no Committees to pry into the motives of trose who may desire to share the benefits of our Association; but open the door to all who recegnize the Equal Broherhood of the Hu man Family, without regard to sex, color or condition, and who acknowledge the duty of criming and idustrating their faith in God, not by assent to a creed, but by lives of personal purity and works of beneficience and charity to mankind. If, by any possibility, there should be found here and there a sincere inquirer after truth, who may not feel himself included in this invitation to membership, we shall still bid him welcome to our assemblies, and list-n with patience to whatever his highest convictions may prompt him to offer We do not seek to bind our Association together by external bands, nor by agreement in theological opinions. Identity of object, oncress of spirit in respect to the practical duties of life, the commune nof soul with soul in a common love of the beautiful and true, and a common aspiration after moral excellence,—these are our boad of union: and when these shall die out in our hearts, nothing will remain to hold us together; and those who shall come after as will see the while of tearing down a great ecclesistical edifice, constructed by our hands, before they can make provision for the supply of their own religious ants.

The name of our Association is suggestive of its history

The name of our Association is suggestive of its history and p in iples. As a sign of our adherence to the great moral testimonies which the S ciety of Friends has so long professed, as well as for historical reasons, we have adopted in part the name chosen by Fox, Penn, and other reformers of a past generation, for the Societies which they founded, and which, we regret to say, have in our day widely departed from the sphit and principles of those illustrious men. The term "Progressize" is intended as a recognition of the fact, that our knowledge of truth is limited, and as an indication of an houset purpose on our part d, and as an indication of an honest purpose on our part "go on unto perfection," and to a all ourselves from time time of whatever new light may be shed upon our path. of time of whatever new in all may be sined upon our path. Our meetings are at present conducted very quich like those of the Society of Friends, except that they are not ruled by Elders, and that we have among us no privileged class called Ministers. We welcome alike the word of exhortation, the voice of prayer, and the song of praise and that kgiving, whichever may well up from the "inner "fullness" of the devoted heart; and if at any time words "fullness" of the devoted heart; and if at any time words shall be intered that appear to us to savor not of life but of contention and speculation, while we may feel called uson to speak our own sentiments with freedom, we hope not to be found denying the liberty of speech to others. Some may fear that liberty so unrestricted may lead to disorder and consisten, but we are persuaded that gentleness and forbearance are more potent than official dictation, and that the instinctive sense of right and wrong, in the breast of even a miguided and obtrusive man, will afford the best safeguard of propriety and order in our assemblies.

As a Yearly Meeting, we discissin all disciplinary authority, whether over individual members or local Associations. We shall, from time to time, declare our sentiments on such subjects as may demand our attention; but they will be arms d with no other force than that which our in rad induence may impart, or which may belong to the nature of truth when extrestly and honestly spoken. It will be our aim to cherish freedom of thought and speech, on every

aim to cherish freedom of thought and speech, on every subject relating to man's highest welfare. In saying this, we have no mental reservations to mock the carnest sessor after truth. We have no tunider bolts to launch at those whose perceptions of truth lead them to different conclu-sions from those of the majority; no edicts of excommuni-cation to scare the soul from its researches; no sanctimorations seems to dart at him who carries the torch of free in-quiry into the very holy of holies. We know of no ques-tion too sacred for examination, nor in respect to which human reason should yield to human authority, however an-

quiry into the very hely of helies. We know of no question too sacred for examination, nor in respect to which him man reason should yield to human authority, however ancient or venerable.

Our organization is formed upon such principles, that while the body will not be responsible for the acts of individuals, so, on the other hand, individuals and minorities may avoid responsibility for any acts of the body which they do not approve, by recarding their votes against such acts, or, if they think the case domands it, by a protest. It will, me reever, be the right of any individual to withdraw from the Association at any moment, without being required to give reasons for so doing, and without being subjected to censure on the part of the meeting.

Belleving that local Associations, similar in their principles and aims to ours, would meet the wants of multimose at the present day, and that they would be likely to accompish great good, we tope to see such oscabilished in every community where a sufficient number of persons are found ready for the work. The men and women who are engaged in the various moral retorms of the day, and who have become weary of the prevalent sectarianism, might, we believe, gain strength for their special labors by establishing regular meetings on the first day of the week, for mutual endeation and miprovement, for an interchange of the sympathes growing out of common pursuits and trials, and for the cultivation of their moral and religious powers. The principle of human fraterity would be thereby strengthened among them, and their children be preserved from many unhealthful influences and prepared to meet the full responsibilities of life in a spirit becoming to the age in which their lot has been cast. Surely, these are objects worthy of our carnest thought and most careful attention. Our province is not that of ioonoclasts alone. We must build as well as destrey. If there are evil institutions to be overthrown and permisence such on the first day of the work so for the remaining the su be easy to illustrate this fruit by a reference to the assort of any of those Churches in which the affiliated and subordinating system of government prevails, but the experience of many of our number naturally leads us to point to the Seciety of Frierds as a warning against this immentable evil. The setting apart of Ministres as a distinct order of persons, and for life; the appointment of Eiders to at in judgment upon the services of the Ministry, and to determine officially what is and what is not inspiration; the subjection of individual liberty to official dictation; the subjection of Freparative to Monthly, of Monthly to Quarterly, of Quarterly to Yorly Meetings, all this affords a covert for despotic authority. It is an arrangement where by the few are enabled to control the many, and to early into successful operation their plans for keeping the Church popular with the world, while she is trampling upon her own most vital principles, and obstituately retusing to do the work for which she was originally established. It aggravates, moreover, all the other swils which have crept into the body, and renders the work of reform extremely difficult, if not impossible.

But while we thus earnestly deep the claims of Religious

to such as are borne down under heavy triels, and to afford prompt and efficient aid in every right effort for the promotion of Temperance. Peace, Anti-Slavery, Education, the Equal Rights of Woman, &c.; that thus the public may be convinced that the Religion they seek to diffuse and establish is not an aggregation of mysteries, abstractions, and nameaning forms, but a Religion for practical, every day use, whose natural tendency is to fructry the conscience, intensity the sense of moral responsibility, purify and ennoble the aims of men, and thus to make society wiser, better and happier. Such Associations, mercover, ought to regard it as their special function to cultivate and develope the Religious Sentiment among their members, and, so as far as possible, in the community generally. For this purpose they would do well to establish libraries, in which the works of eminent anti-sentarian writers upon meral, ethical and religious subjects might become accessible to all classes, especially to the young. prempts us to reject them. The mistakes which men have made in their efforts to realize the benefits of Religious made in their efforts to realize the benefits of Religious Association, however strange and even preposterous they may appear to us at this advanced period of the world's history, were only the incidents of Humanity imperfectly informed and developed. They should not therefore discourage us, still less lead us into other errors at the opposite extreme. Men have also made great mistakes in science, and in this gs pertaining to physical life—in astronomy, chemistry and the mechanic axis, and even in agriculture; and it would be no more absurd to urge these mistakes as a reason for abandoning all associated effort in become accessible to all classes, especially to the young.

Such Associations would naturally communicate, by lotter or otherwise, with the Yearly Meeting, each giving that

takes as a reason for abandoning all assertance can be such matters, than it would be to allege the similar blunders into whick men have failen in regard to Relegion, and the abuses growing out of them, as a reason why we should resist the strong impulse of our nature which prompts us to combine our efforts for the promotion of piety and good morals. Past errors and present imperfections, instead of affording an argument against organization, are only thus trations of its necessity as a means whereby the strong may help the weak the highly cultivated soul minister to the edification of those less entightened, and social influence become the aid and support of individual virtue. Heavers do not more naturally combine to build their habitations, than men and women, inspired by a common leve of God and Humanity, and a common threst for religious ever hence, mingle and combine their individual efforts for the promotion of pure and undefined religion among them selves and throughout the world.

In forming The Pranagleousia Yearly Meeting of Progressive Friends, we have followed the instincts of our moral and social nature, and acted upon the settled conviction, that such an erganization was necessary to our highter or once was, who has been a sense and re-body the results of its own peculiar experience, and re-ceiving in return the experiences of others, with such sug-gestions as the Quarterity Meeting, upon a careful compari-sen of the whole, may be quadried to make. The various Yearly Meetings may also strengthen one another's hands throughout the country may be comented together in Christian Love, and prepared to labor in harmony for the redemption of mankind from every evil and false way, and for the establishment of universal righteousness, purity and peace. A Church thus united would wield a moral power meral and social nature, and acted upon the settled convention, that such an erganization was necessary to our highest efficience in the work which our Heavenly Father has given us to do. We seek not to dominish, but to intensity, in ourselves the sense of individual responsibility—not to escape from duty, but to aid each other inits performance to lift up before all who may be influenced by our words or actions a high standard of moral and recigious excellence to commit ourselves before the world as the friends of influences and truth and as under the highest obliga-

peace. A Church thus united would wied a moral power like that of the Apostles and immediate followers of Jesus, and the mexica by which it would conquier the world are those which an Apostle has described: "By PURLEYS, BY "KNOWLEDGE, BY LONG SUPPERING, BY THE HOLY SYDETY," IN LOY UNFALOSED, BY THE ADDOR OF BOOKTEGUSSESS ON THE FRIENDS AND ON THE LOY! STREET," Dear Friends' are those ideas of a Church Utopian. Are we dreamers and enthusiasts or is the day forefold by ancient prophets and bards beginning to dawn upon our carbness and to light the dull horizon with its reviving rays. Are we always to wak annel shadows and shams! Do we not hear the voice of God speaking to us in the deep silence of our souls, and ultring itself in the events that are passing before us, bidding us awake from our slimbers, to cast away our doubts and purify ourselves for the work of building up a pure Christianity upon the earth." Are not the fields everywhere white unto harvest and are there not all around us men and women whose hearts (foll both touched with holy dire, and who stand ready to sulest with no in this glorious cause." Let us then not falter our ighteonaness and truth, and as under the highest obligaes to labor for the redemption of mankind from every It has been our honest endeaver to avoid, if possible, the istakes into which previous organizations have so gener-ily fallen, and especially those radical errors which are cinted out in this address. To this end we have made our association as simple as possible, having done little more than to provide for an angual assembly. We claim for this organization no other powers than such as we carselves have conferred upon it in consistency with our own and others individual free-dom. We make no drait upon the vereration of our fellow men for any arrangement that we What are their boasts to us, when we know that the Truth we promulgate is "a part of the celestial machinery of "God, and that "whose puts that machinery in gear for mankind lath the Almighty to turn his wheel" We have set forth no forms nor ceremenies, nor have we sought to impose upon ourselves or others a system of doctrinal belief. Such matters we have left where Jesus

O. Frother man! faild to thy heart thy brother; Where pity dwells, the peace of God is there; To worship rightly is to love each other. Each emile a kyrin, each kindly steed a prayer.

Follow with reverent steps the great example Of Him whose holy work was 'during good;' So shall the wide earth over our Father's temple, Each lawing life a position of gratitude. Then shall all shackler fall; the stormy elaptic Of white was muster o're the earth shall come; Love shall tread out the baleful fire of sager. And in its sakes plant the true of peace?

Signed on behalf and by direction of the Pennsylvania Yearly Meeting of Progressive Friends, hald at Old Kon. sett, Chester County, by adjournments, from the rid to the 5th of Fifth Mouth, 1*53. d. Joseph A. Duodalie, Clerka.

SHISEY PILEGE.

HORICIDE IS DATTON - We learn from a gentleman who came down in the cars from Dayton, yesterday morning, that a mulatto barber named John Green was killed in that that a mustro barber hamed some trees was alreed in that city, on Funday evening by a negre subordinator. Green made an assault upon the subordinator with a cane, the latter repelled the attack with a howic knife, subbing Green is several places, and once directly in the heart. The schoolmaster is said to have been a quiet and respectable man. [Unnomnati Gasette.]

they lapse into bigetry and intolerance, and their for-maintees having no life in the nedves, become at length merre petrifactions, fosell remains of ideas, which, however significant once, have no longer any adaptation to the condition of the race. It is sad to behold a Church, with Christ's name upon its brow, turning away from the wells of immortal truth, and dinging with superstitions per-tinacity and veneration to the shell of an ancient creed, or the letter of an ancient Discipline, from which the original soul long since took its flight; swift to frown upon the slightest departure from its forms and theories, but slow to utler a tessimony against a popular sin; ever zealous in tithing 'mint, mise and cummin,' but heavy of step and slow of speech when the great interests of Humanity are at stake. We understand that Captain Anthony Thatcher, of Dennis, has commenced a suit against The Reserve for an alleged libel, and laid his damages at \$17.000. The Traveller published a letter some time since, assuing that Capt T. was engaged in command of a piratical vessel on the coast of Africa. and catholic. If we may be said to have a test, it is one which applies to the heart and the life, not to the head nor to any of its speculations. Our platform is broad as Hu-manity, and comprehensive as Truth. We interrogate no

Beloit, Wis, has a population of 1,378 inhabitants.

SCOTLAND. Old Kirk:

Our readers are aware of the fact, that the liquor traffic in Scotland is peculiarly hemmed in and bedged about by police regelations. The "hieract system" axist there in all its glovicus perfection. The General Assembly of the "Old Kirk" (Presbyterian) called opon the parishes for reports as to the crinking nabits of the people, and the best means to secure a reform. Reports were made from 678 means to secure a reform. Reports were made from 678 means to secure a reform. Reports were made from 678 parishes by the clergymen, and they were published in a volume of 190 pages, a copy of which is on our table. It appears by these reports, not only that intemperance is a very prevalent vice, but that even church members are not unfrequently "overt kee." especially on fuarral occasions and at prevale baptisms. One venerable D. D. says, "It is "a melancholy tact, that almost all the noted druck ards in my parish attend public worship regularly; some of them "making unusually strict professions of religion."

This is, however, a rare case, "melancholy" as it is, for in nearly all the reports it is stated that the consequences are "Sabbath desecration, the neglect of almost every dately, moral, social or religious and the destination of them "and ther femilies"

What strike us more especially in the examination of these documents, is the nature of the remedies proposed for the acknowledged evil.

Our miester suggests by the way of remedy, to "spoin upon congregations, and especially the ministers, not total abstinence, but greater moderation, than they at present exercise." "Not utal abstinence" by any means, to this would be unacciptural. The Clergyman from Parish 34, says: "A number who never were addicted to intemperace, act upon the total abstinence by any means, to this would be unacciptural. The Clergyman from Parish 34, says: "A number who never were addicted to intemperate, act upon the total abstinence by any means, to this would be unacciptural, it as few the of Temperance—net at his geonsequently for which "t

"Jonded, or stumbleth, or is made weak."

Another venerable Divine, after regretting the auful prevalence of drunkenness in the church, adds, "It appears to me that an auth-ritative letter from the General". Assembly discouraging the practice of using spiritous "liquers at funerals, might be productive of essential "good".

"figuors at function, larger to proceed a superior "good."

Another thinks such a letter unnecessary, but says that the leng time speat in giving refreshments at funerals, "allowed more spit situous tiquous to be consumed than was "by any any means recessary." (It is of course fit and proper and ancessary that some should be "coodemned" on such occasions.) "I do not think that refreshments at "funerals can be altogether done away; but by limiting "the time to one hour instead of taking up two or three, it is heped the giving of refreshments at ill be followed by no "improper consequences." (That is, we suppose mourners will be able to get home before very drunk.)

One who would "by no means canoutage testatal socie-

One who would "by no means encourage telital socie."
"ites," temarks of his parish, "There are individuals, how. "ever, who, from being trivelatinable drunkards to all ap"pearance, have become exempts y and sober through join"ing the total abstinence society." (What a concession!

How charitable!) Another proposes three great correctives, thus: 1st, "Abolish private baptism."

ist, "Abolish private baptism."
2d. "Abolish drinking at funerals."
2d. "Reduce the number of public houses."
Another accs three more:
1st. "The character of those who keep public houses

"should be better inquired into."
2d. "The sum paid for license must be raised."
3d. "The houses should be stut on the Lord's Day."
Several report that "no licenses should be granted without a certificate from the minister" of good character.
(A good man's liquor, we suppose, would not hurt anybody]
A very modest Clergyman ventures to suggest, "If Min-isters can be of use in the present state of matters, it is only, in my opinion, by relinquishing the use of spirita themselves." (Rather a hard prescription, we fear, to be

ther expresses this very sage opinion, "After warning the intemperate, the best way is to leave the

"Providence."
We have not given one half the prescriptions which have been lade before the General Assembly by the Clorgy. Although our article is already too long, we cannot torbear adoing two or more clerical specifics. We think comment

"I am of opinion, that were a plain wholesome beer within the reach of all laborers, there would be less danger,"

says one. "I would recommend high-priced liquors and lose scages," "I would recommend high priced liquors and loss leages,"
In view of the vice among the female members of the
Church, a Minister says, "I could wish we had the ancient
"error of deaconesses revived, to deal with the erring of
"their own sex
Some of the old soakers (we suspect) are in high dudgeon
about the inquiries of the General Assembly on this particular subject.
One rather petrishly says, "I do not see why the General
"Assembly should suggest any measure for the suppression."

Assembly should suggest any measure for the suppression of intemperance, rather than for the prevention of awearing or lying, which are common less or more in all par-

"ishes."
Another plous Father, in the bitterness of his spirit, says,
All testotalism societies are a grief of heart to me, as presumptionally implying a dependent in the ordinances of
the Lord's appointment, and as presumptionally implying
an ability by human devices to supply the supposed de-This case reminds us of the pious old lady in early times

in Scotland whose conscience was terribly troubled at the impicty of a neighbor in getting a fanning mill "to mana" facture wind for himse f, instead of prosuring it by fasting "and prayer, or waiting for a kind Providence to send a

"breeze."
The state of things in Scotland will a count for the long, neas-noical, puerite article in the last number of Blacks weed's Magazine, "on Te operance and Temperance Societies," an article unworthy a place in the weakest and most ephemeral newspaper on Christendom.
We would not be understood as important that all is

are elergymen even of the established Church who have right views of truth and duty. [Ohio Organ.]

THE CROPS AND THE WEATHER

It is now some none or ten weeks since a shower of any value at all has fallen in the resighborhood of Tallshassee, although in the Microssukie neighborhood and in some portions of the adjoining counties they have had serviceable showers within that time. A general and distressing drouth, however, pervades Middle Florids. A large part of the Cotten crop of Leon Country is not up, and some is not even planted. Corn which was planted early does not look so undromising as might be expected, but a good deal was not planted early enough to adapt of a start.

Nearly all the Southern papers are complaing of drouth, but the case is worse in Middle Florida than anywhere else, (Tallshassee (Fia.) Senties, May 24.

Until within a few days past, the wheat fields of this county bore a most promising appearance. The late as vere hall-storm in different sections of the county, developed a fact which was not orfore suspected, namely, that in many localities the fly has been making serious inroads. Several farmers have miorased us that they do not expect more than hait crops. [Lancaster (Pa.) Intel, May 31.

The Treaton (N. J.) State Gazette notices the sickly appearance of the peach trees in the vicinity of Treaton.

Stranteries are only a bleaty in the New Jercey, markets. It is now some nine or ten weeks since a shower of any

pearance of the peach trees in the vicinity of Trenton.

Strawberries are quite plenty in the New Jersey markets,
but they go off at six and ten cents a plut.

Vegetables and the crops generally are looking remarkably fire in New Jersey. The weather has been very pro-

one of their healthy and rapid growth.

pincos to their healthy and rapid growth.

We loan that the Wheat crop in many parts of this section of the country has been materially injured by the fly. Between Muncy and Milton the crops, in many instances, have been very nearly destroyed. The grain fields that have not been visited by this destructive insect are in excellent condition and promise a large barvest.

We hear from the country that the prospect of a fraitful season was never more promising. Apple trees also promise well aithough this is not what is considered the bearing year. The Grass and Grain crops never looked better, owing to the recent rains. [Aibany Knickerbocker, June 2.

The fly has appeared here and there in Berks Co., Pa. but The Reading Gazette says the growing Wheat generally looks well. In Dauphin Co., Pa., but one third of an average crop is expected, owing to the ravages of the fly.

The Germantown (Pa.) Telegroph, The Eastonian, Beook-

The Germantown (Pa.) Telegraph, The Eastonian, Beook-rille (Pa.) Stor, state that the Grain crops were never bet-ter. The fly in the wheat has appeared in the viciohy of Doylestown and Lancaster, Pa.

The Casting of the Colosest Figures of Bevaria.—Stighnayer, the originator and director of the Bronce Foundry, died in 1844, just before the casting of the Bavaria began. His nephew, Ferdinand Müler, full of youth, energy, patience, and experience, was ready to succeed him. The costings took place at five different time, commencing with the head. This was cast in 1844. In casting the bust of the figure, the largest portion, the greatest difficulty had to be encountered. It was necessary to melt for the purpose twenty tons of bronze, five tuns more than had ever before been melted in the furnace. As this improve mass of metal slowly began to fuse, it began also to cake, thus threatening to destroy not only the casting, but the whole furnace, with nuclei dangers. THE CASTISC OF THE COLORSAL FIGURE OF BAYARIA .cake, thus threatening to destroy not only the casing, but the whole furnace, with unteld danger to life and limb. Six men had, in spite of the oppressive heat and the ever-ine reasing glow of the furnace, to take it by turns night and eay increasantly to stir, with long iron bars, the molten cey incressarily to stir, with long from bars, the molten-mass, let it should achieve to the furnace-walls, and so thing annihilation on all. On the evening of the lifth day of stacty, whose Perclimend Miller for the first time sought a short repease in his chair, he was suddenly aroused by his tabbiet and anxieus fellow watcher, his wife, with the cry of "Perclimend awaits" the foundry is on fire." It was so. The ever-increasing beat of those five days and four nights had caused fire to burst forth among the raffers. It has a attempted to exisguish the fire by water, with this nuclein mass below, would have caused the immediate destruction of the place. All that could be done was, by means of weited cloths, to keep down the fire. This was tried, and the melting went on as before. Amil such ideages did the exacting of the bust take place about mid-eight on the 11th of October, 1845. "Successi" was

wight on the 11th of October, 1845. "Success!" was sheated forth; a load of anxiety of many kinds fell from every breast and all then hastened to the complete extinguishing of the fire.—An Art Student in Munich, by a Dangater of Mary Howitt. The tannery of Messrs. Sweet & Han, Jamestown, Ill., was burned on the 20th ult. Luss, \$3,000, covered by in-